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LETTER

T O

Mr. *B I S S E T*,

Eldest Brother of the Collegiate Church of *St. Catharines*;

In A N S W E R to his

R E M A R K S

O N

Dr. SACHEVERELL'S Sermon.

L O N D O N:

Printed for *J. Baker*, at the *Black-Boy* in *Pater-Noster-Row*. MDCCX. (Price 1 d.)

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A
LETTER
TO

Mr. *BISSET*, &c.

Reverend SIR,

YOU cannot but expect that your late Remarks on Dr. *Sacheverel's* Sermon, has occasioned various Speculations, in this Critical Age: Every Man that Prints, Appeals to the People who Read, and ought to be content, to hear them pass their Censures——Nor is it unjust for *any Man* to Answer, Censure, or Animadvert, upon a Printed Paper, provided only that his Answers, Censures, or Animadversions, are but themselves to be defended in the Nature of them: And thus for the Author of *Remarks*, &c. as he speaks to all the World, so he makes them all Judges of what he says——Upon this Foundation, Sir, I resume a little to Animadvert upon your *Remarks*, on the Reverend Dr. *Sacheverel's* Sermon, Preach'd at the Cathedral Church of *St. Paul's*, on the late Anniversary, for the Fifth of *November*——*And hope you will take it in good Part.*

I shall pass by all the Satyr you are pleased to let loose upon the Reverend Dr. for *be it*, that he was a little Transported into *some Things*, which you may call Indecencies: The Scripture Rule you well know, ought to prevail, that we should

not render *Railing for Railing*——and therefore from a Brother of the same Cloth, the Dr. no doubt, did not expect such Treatment.

Before I begin to examine your particular Remarks, which I doubt not in their Order to prove most Unjust and Impolitick, give me leave to object in the first place, against your General—And this perhaps will appear as a strong Argument, against your real Design in the whole, *viz.* Exposing, and Exploding the Doctor's Sermon.

I begin with your Title, in which you call the Doctor's Sermon a *Pestilent Discourse*, and speak of the *SPREADING Malignity* of it——Now really, Sir, In this I think you are very far out, *I hope you will pardon the Expression*; and tho' it be a wrong way of Arguing, to undertake Negatives, yet perhaps I may in the Sequel of this Sheet, *prove to your own Satisfaction*, that the Dr's Sermon had no *Malignity* in it, nor was it in the least *Pestilential*. And as proving an Affirmative of a contrary Nature, proves the Negative by Consequence; so if I prove the Dr's Discourse *Honest, Seasonable, Profitable, and Useful*, I question not, but you will ingenuously own, I have proved effectually, that it is neither *Malignant* or *Pestilential*.

But before I begin with this, I must take leave to note a Word or two, of the Character of Dr. *Sacheverel*; which I shall do to clear up the first Part, *viz.* *That his Sermon was Honest*—Know then Sir, that the Reverend Dr. was a Fellow of *Magdalen College*, in Oxford, and that, before he was Chosen to *St. Mary-Overs* in *Southwark*—While he was at Oxford, he became a Celebrated Preacher upon these Publick Occasions—He Preach'd several *Afsize-Sermons*, and always declar'd War against the *Dissenters*, hung out HIS FLAG of Defiance against

Toleration

Toleration, Occasional-Conformity, and Dissenting—

And being always thus profestly an Enemy to the *Dissenters*—his Sermon was *honest*, it was all of a piece, with his known Practice—*Ye knew well enough* what was to be expected from him, and therefore I say *it was honest*—No Man was deceiv'd in his Expectation—Nay farther, they that Invited him, *no doubt* knew what to expect, and did expect it, *and for that End Invited him to Preach*; and therefore had he fail'd of his Ordinary Method, it had not been *honest* in him, he had deceiv'd his Employers, and not acted like himself; nay, I believe I might appeal to your Self, Sir, if you did not expect what you found, when you heard Dr. Sacheverell was to Preach—and if you would not have profest your self cheated, and disappointed, if you had not heard such a Sermon?—It is evident then, the Sermon was most *honest* and *sincere*; that it was a Sermon Preach'd from the very Heart of the Minister preaching; *Well would it be with us all, if all the Gentlemen of the Gown, would with equal Sincerity, Preach what they believe, wish, and heartily profess,* as this Reverend Dr. has done.

I acknowledge, many of the Reverend Clergy at this time, may be as hearty in their Wishes, as this Gentleman, but they do not speak it out so honestly—*such plain English*; they are so infected with that poisonous Drug, call'd *Modesty*, that they shrink Matters, and do not speak home as the Dr. does—Indeed I cannot but think, it would be much better for all Sides, if they would speak out plainly, and without Disguise—Then the World would know what they mean—They would not need to be put upon by any more **SHORTEST WAYS**, and such Phanatical Tricks, to explain their Meaning—

ing — The Dr. has been one, *you see*, that Dare
be *Honest*, and speak what he thinks.

Next I say, what the Dr. has said in this Ser-
mon, was most Seasonable; and to this, I may join
the Heads I had separated, *viz.* Useful, Profitable,
&c. And to make it out, I shall enquire how
it is *Seasonable, Useful, and Profitable.*

1. To the *Dissenters.*

2. To the *Church of England.*

Under these Two Heads, I shall go near to An-
swer all your Objections, against the Reverend
Dr's Sermon, and consequently convince you,
hope, that you were very much in the wrong, to
Remark upon so Excellent a Discourse, and espe-
cially to give it such hard Words, as *Malignant and*
Pestilent.

And really, Sir, these Words are very Offensive
to a great many honest good People; for that they
think you very much wrong the Dr. to *suggest* that
he should Infect any Body; or that *any thing* he
Learnedly says should have the least SPREAD-
ING Malignity — But of this hereafter.

I begin with the *Dissenters*, Sir, and I doubt not
say, to make appear that — what the Reverend Dr.
has said of them, is both *Useful, Seasonable, and*
Profitable to them — and indeed, plain Dealing
useful both to Friend and Enemy — but especially
to Enemies, for then they know what they are to
trust to — 'Tis like the King of Denmark's Declara-
tion before his Expedition into *Schonen*, it tells the
Swedes what they are to expect — Now the Dr.
has honestly told the *Dissenters*, *what they are to ex-*
pect from him, and his Party; he has drawn the
Sword at them, and they know their Enemy — and
have no more to do, but to prepare for their own
Defence.

But *you will say*, how is this made *profitable* to
 em; it is *useful* to a Man to know an Enemy, and
 may be *seasonable* to him to have that Enemy dis-
 ver'd to him; but it cannot be profitable to a
 Man to have any Enemy at all?

No, No, Sir, I do not say it is profitable to have
 an Enemy; but it is always profitable to a Man, or
 Party of Men, when they have Enemies, to have
 those Enemies *distracted*, and *raging*; for that Rage
 entirely deprives them of the Power of Acting;
 takes away the Use of their Reason, and gives a
 manifest Advantage against them.

'Tis the Subtle, Smiling, Fawning, Wheedling,
 cautious Enemy, that is the *dangerous Enemy*; the
 serious, Hasty, Precipitant Enemy, always splits
 himself upon the Rocks of his own Passion—and
 throws his Cause down the Precipice of his own
 Rage—This is the Way of the *Revolution-Princi-*
 ple, and the Interest of the *Dissenters* in this King-
 dom has always been Establish'd—and this is
 the Way they will still be faster, and faster fixt,
 in their present Liberty: You are so mistaken,
 Sir, in thinking that Dr. *Sacheverel* has Injur'd the
Dissenters; that upon my word, I think he has done
 them most signal Services all along—I wish you
 would consider of one thing, which really is worth
 your while—I wish it does not appear that this
 Sermon is another of Dr. *Foe's* SHORTEST
 DAYS, and that the Dr. is in a Plot with the
 Ananicks, to make the Church of England appear
 odious, and Hateful to the World.

Now, Sir, to *Illustrate this Thought*, will you be
 pleas'd to look back a little, as I know you are a
Master of History, and do but see, how very recent
 Transactions, will confirm the Truth of what I
 assert—*viz.* That Precipitations have always fixt

the Interest they would destroy, and been the Ruin of the Precipitators,

I need not carry you back, to Books and Records, tho' our Histories are full of Precedents, every Man's Memory will furnish him sufficient to this Purpose.

In King *Charles II.* Time, Deliberation, Policy, Wheedling, Bribing, and gradual Encroachments. How did they insensibly destroy us? — How had they imperceptibly debauch'd the very Principles of Liberty in the Nation? As they had also those of Morality; and had those Measures gone on, *we had been Ruin'd*—But when *K. James* came to the Crown, he honestly undeceiv'd us, told us plainly what he meant, what he aim'd at, and what indeed all his Ancestors had aim'd at, *v.z. Enslaving us*—And this ruin'd the Party; had *K. James*, with the Fraud and Policy of his Eldest Brother, gone on closely, and softly, we had all been Ruin'd, and for ought I know, *even Popery itself* might have gone down with us—But Thanks be to God, and the King, they took the contrary Method—*Like the Reverend Dr. Sacheverel*, HONEST and PLAIN they shew'd us the whole Plot: And what then? Why then, *it ceased to be a Plot*, and the whole Nation roused to Dethrone him, *that they might be safe*: They precipitated their King, their Popery, their Tyranny, altogether, and threw them headlong down the steep Gulph of the Revolution.

Come we to the present Reign; in the Beginning they had her Majesty's Favour, their good Mistress indulged them, prompted their Zeal for the Church, and gave them the Publick Administration into their Hands; hoping for the Honour and Safety of the Benefactor, they would have gone on *Modestly and Gently* — and had they done so but a while; they might

might have carried all before them—But how
 did they Mistake her Majesties Word *Zeal*, for
 persecution?—How did they refuse their Occa-
 sional Bill when offer'd them by the Lords with *but*
an Amendment?—Which they would have been
 glad of afterwards? How did they then Precipitate
 their Second Occasional Bill? *which still Increased the*
opposition—Nor could they ever retrieve the first
 point, *which they rashly lost*, till at last, they dash'd
 in pieces against the Privileges of the House.
 Did not Precipitations save the *Dissenters* in this
 case?—Were the *Dissenters* able to do any thing
 for themselves? Did not these State-Lunaticks do
 all for them?—Why then should any *Dissenter*
 be Angry when he sees High-Church-men Run-
 ning Mad? Has it not always been their Safety?
 Has it not always lost the High-Church-Cause,
 when the other have been perfectly Passive, and
 done nothing for themselves?—Let them Rave,
 gentlemen, it certainly prompts the Favour,
 and such People always *Die Mad*.
 They tell us a Story, of a Party of Round-head
 soldiers, who were surpriz'd by a Party of Caval-
 iers, and being overpower'd, were like to be
 surpris'd—The King's Men Attackt them with
 these Vile Expressions, *Damn you, ye Rebel Dogs*, now
 here's your LORD OF HOSTS: The Officer
 that Commanded the Round-heads hearing it,
 turns to his Men, and cries aloud—*The Day's our*
own, Boys, the Enemy BLASPHEME—Which so
 daunted the others, and Encouraged his own
 men, that he Beat them presently out of the Field,
 so' he was greatly Inferiour in Number.
 Do the *High-flyers* Rave, do they Blaspheme,
 never be Troubled at that; then the *Day is your own*;
 Pre-

Precipitations, and Hellish Excurſions muſt ruin them; *it ever did do ſo, and ever will do ſo.*

If I were a Whig therefore, *as you are Sir,* I would Compliment my Brother *Sacheverel*, upon his doing ſo much Service to that Intereſt, and give him publick Thanks for it; for without queſtion they are exceedingly Obligated to him.

This, Sir, is an Age of Plot and Deceit, of *Contradiction* and *Paradox*; and the Nation can hardly know her Friends from her Enemies; Men Swearing to the Government, and wiſhing it overturn'd; *Abjuring* the Pretender, yet earneſtly endeavouring to bring him in; Eating the *Queen's Bread*, and *Cuſing the Donor*; owing the *Succession* and wiſhing the *Successors at the Devil*; making the Marriage (UNION) yet endeavouring the *Divorce*; fawning upon the *Toleration*, yet Railing at the *Liberty*——It is very hard, under all theſe Masks, to ſee the true Countenance of any Man——There are more kinds of Hypocriſie, than that of *Occaſional Conformity*——and the whole Town ſeems to look one Way, and row another: Is it not then an Advantage, to be Valued, and Prized; and are you not oblig'd to the Perſon, tho' an Enemy, who Openly and Honourably Men throw off their Diſguiſes, and tell us what they are, and what they mean?——*Such Men*, tho' they are indeed Malignant, and Peſtilential as you call them, in their Nature, yet they ceaſe to be SPREADING and the Danger is evited by their ſetting out their Lights, and giving notice to all People to ſtand upon their Guard againſt them, to ſhun and avoid the Contagion.

Secondly, for the Church of England.

It is very evident, the main End of all the Diſgu

[11]
these People put on, respecting the *Dissenters*, is
particularly to deceive and delude the Mem-
bers of the Church of England—who are of more
moderate Principles, to amuse them with Zeal for
the Churches Interest, and perswade them, that
they only seek just and reasonable Restraints upon
Dissenters, and that they may be prevented
from hanging the Church into Danger—that they are
not for abridging them of a Conscientious Liber-
ty, or for restraining them from the Worship of
God their own way, but only for checking unlimi-
ted Toleration, and crushing their pernicious Occa-
sional Hypocrisie, and the like; and this Mask of
Charity and pretended Care of the Church, real-
ly deceives a great many honest, well-meaning
People of the Church of England, who in their
honest Concern for the Church, and possess'd
with the Reasonableness of these Demands, fall
in with them, from meer Principles of Zeal for
Religion, and Self-preservation.

Now, are we not infinitely oblig'd to Dr. Sa-
verell, who throws off this Mask, and fairly
shows these impos'd-upon Gentlemen, what it is
they really mean, rather than what they pre-
tend—Will it not go a great Way to open the
Eyes of these honest Church-men, *think you*, and
will they not be easily convinc'd? We have often
said them in vain, that the Safety of the Church,
and the restraining Hypocrisie were but Pretences
of the Party, but that the real Design was hanging
and drowning the *Dissenters*, and sending both Mi-
nisters and People to the GALLOWES and the
GALLEYS—And they would not believe us—
AND DEFOE with his *Shortest Way*, how did
he use him, for fathering such a Thing upon
him, and making the World believe, that *Higb-*
Flyers

Flyers had such bloody Designs? But, *sure* *they* will believe now *they* have it from the Pulpit, from the very Mouth of the Oracle of that Party, and preach'd up as an indispensable Duty to draw the Sword against the *Dissenters*——Now they cannot say they are *slander'd*——But it is their profess'd Principle to destroy the *Dissenters*, both Body and Soul. He owns the Design, he summons the Magistrate to draw the Sword on them, the Clergy to cut them——And from the Pulpit he dooms them to the Devil and his Angels, that they may not want Company.

Honestly done, Sir, in Troth——And most unjust it is that you censure him——A most obliging Thing and the best Step the Reverend Dr. could have taken, to bring the World to an *Eclaircissement* of the Matter of *High Church* Designs——Now the moderate Men, all the Men of Principles and Charity, in the Church of England, may see whither they were going, and what their warmer Brethren were driving them to, under Pretence of the Churches Safety——They may see here, whether Majesty cast these People off for, why the Reverend Prelates of the Church abandon'd them. Alas, the Queen did not care to have two Millions of her People deliver'd up to Destruction——The Bishops, could not think, without Horror, sending two Millions of their Brethren, professing the same Faith, believing in the same Saviour and resting on the same Hope, to the Devil and Angels——And now all the moderate conscientious People in the Church, who abhor these Principles, will be convinc'd of the Design, and Consequence abhor the People.

Wherefore I entreat you, Sir, recal your tyrical Remarks, and make some handsom Answer.

ty to the Reverend Doctor for mal-treating
 n——And when you have done, be pleas'd
 address him in the most obliging Manner pos-
 sible, with humble and hearty Thanks——And
 that you should think your self alone in the solemn
 acknowledgments, you have hereby a Commis-
 sion sent you to give him Thanks in the Name of
 the Abundance of People; first for his Sermon in Ge-
 neral, and then for several of the Particulars.

First, Sir, You are to thank him in the Name
 of the *High-Flying* Clergy of the Church, for so
 boldly speaking from the Pulpit, what they all
 mean, tho' they have not had Courage to ex-
 press it.

Secondly, Thank him in the Name of all the
Scobites in the Nation, for so evidently clearing
 their Modesty, and proving that the Danger
 of *Britain* lies not in the profess'd *Non-Furor*——
 but in the Allegiance-swearing, Abjuration-taking
High-Flyer.

Thirdly, Thank him in the Name of all the Mo-
 derate *Church-men*, for having fairly disbanded
 them from his Regiment, and acknowledg'd,
 they are not at all concern'd in his Bloody Prin-
 ciples.

Fourthly, Thank him in the Name of the *Dis-*
affected, for his abundant Charity, in dooming
 them all to the Devil and his Angels——But above
 all, for *leaving them there*, as he says he will;
 since certainly, had he resolv'd to go with them,
 it would have been the greatest Curse of the
 Company.

Fifthly, Thank him in the Name of the Queen,
 for calling the Union a Mongrel, which is in
 plain *English*, modestly speaking a Son of a B——;
 since

since all People, to the Honour of Her Majesty know well enough, who was the Mother of the Union.

Sixthly, Thank him in the Name of the Church of *England*——for calling her Whore, since he says, Archbishop *Grindal* was one of her Bastards——For false Sons must be understood, you say, to be Bastards, and not Sons.

Seventhly, Thank him in the Name of the Bishops, for his charitable Censure of them, and his wonderful, mannerly, and obedient Command to them, to excommunicate all the Dissenters.

Eighthly, Thank him in the Name of the Parliament, who have tolerated Treason by Law, since, he says, all that dissent from the Church are Traytors to the State.

Ninthly, Thank him in the Name of all the Reverend Clergy of the Church, for making a *Barrington* of the Pulpit, and setting *St. Paul's Cathedral* on Fire.

Tenthly, Thank him in the Name of the *Roman* Catholics in *England*, for so kindly inverting the Order of the Day, and dropping the *Gun-Powder* Plot, a Subject so ungrateful to them, to employ the Day upon so much more suitable a Subject—*Viz.* The real Blowing up the Peace of Protestants.

And now, Sir, I presume, you will give the Doctor an Equivalent for the Affront he received at the Court of Aldermen, and he may tell those grave Gentlemen of changeable Colours, that he cares not whether they thank him or no.

And after all this, what will you say to the Men, and why should you think strange of their Manner

Manner of Proceeding?——Alas, Sir, you need make no Wonder at all of it, you have it plainly express'd, and the Reason of it annex'd, *Level. 12. 12. The Devil is come down in great Rage, because he knows his Time is short*——These Things all tend to the Advantage of our Establishment, and are as useful as Poisons in Physick——Little clamours may chafe and fret the Government, but loud Noise will awaken——Murmurs and Discontents form a Party, and Words are like private Cabals——And with these a Government often bears and sits still——But when the Drum beats, Justice rouses, and Power begins to use its Hands.

Let these People alone, when they have fill'd to the Measure of their Insolence, they will meet with Correction their own way——And as they effectually pull Vengeance, both Human and Divine, upon their own Heads, we have nothing to do but stand still, and see these *Egyptians* assist to drown one another in the Sea of their own Confusions.

Wherefore, Reverend Sir, I entreat you, turn your Satyrs into Thanks and Acknowledgments, to every Kind of People, that will but ward these Precipitations. Do we not thank *James* for the Revolution, the pushing *Jacobites* for the Succession, and the enflaming Disorders of these two Nations, for the Union? Do we not Thank the *Tackers* for losing the Occasional Bill, and the Invaders for baulking the tender?——Just thus shall all Precipitations; just thus shall they hasten their own Destruction——The holding out the bloody Flag has been the only Way to awaken the World, and giving the word of Violence has been the best to drawing the Sword of Deliverance.

Then

Then thank him for preaching this honest
 mon, thank the Honourable and Wise Ge
 men that invited him to it—who no doubt d
 that the virulent Spirit might disclose it
 And may he be invited to preach thus every
 till the World become a little more enlight
 and Men may recover from that absurd B
 ness, that has so clouded their Understanding

I am, Reverend Sir,

Your most gentle Reprover,

AMIC